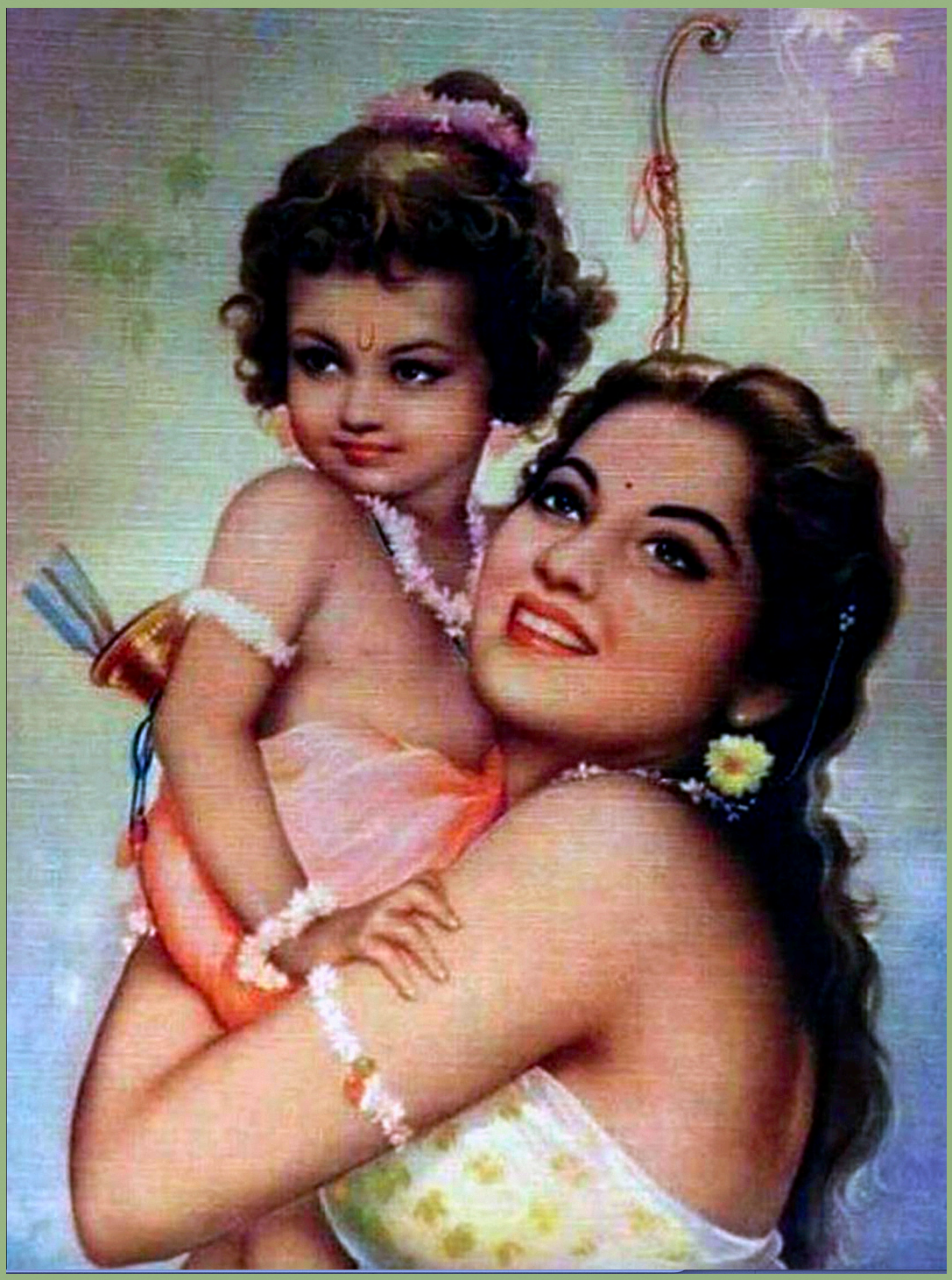
Sri Krishna Kathamrita Bindu

Issue 594

The Appearance of Lord Ramachandra



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तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

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Comparative Studies

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

These comparative studies on the life of Krishna and Ramachandra are very intricate, but the basic principle is that Ramachandra appeared as an ideal king and Krishna appeared as the Supreme Personality of Godhead. Although there is no difference between the two. A similar example is Lord Chaitanya. He appeared as a devotee, and not as the Supreme Personality of Godhead, although he is Krishna himself. So we should accept the Lord's mood in particular appearances and we should worship him in that mood. Sometimes Lord Chaitanya, because he is Krishna himself, somebody worships him in the same manner as Krishna. But Krishna was in the role of enjoyer and Lord Chaitanya is in the role of being enjoyed. So the party known as Gauranga Nagari, they are considered to be deviated from pure devotional service on account of Lord Chaitanya given the same facility of Krishna, which he did not like. Our service mood should be compatible to the attitude of the Lord. Not that we should overlap the attitude of Krishna to Lord Chaitanya, or Lord Chaitanya to Krishna, or Krishna to Ramacandra, or Ramacandra to Krishna.

— Letter to Satsvarup Das Goswami, 16 June 1968.

Unkown photographer.

Cover: Rama and Mother Kausalya by Raghuvir Mulgaonkar. 1918-1976.

Unknown artist. Vintage poster.

The birth of Sri Rama

Unknown artist. Vintage painting.

Baby Rama along with his brothers, Lakshman, Satrughna, and Bharat

Rama in the Maha-mantra

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Question: When we chant "Rama" in the Hare Krishna mantra, which Rama is being referred to?

Srila Bhaktisiddhanta: According to *aiśvarya-rasa*, Rama refers to Lord Ramacandra, the son of Dasarath. According to *mādhurya-rasa*, Rama refers to Krishna, who enjoys Radha's company. This Rama is the son of Nanda Maharaja. Whenever the name Rama indicates service to Radha-Raman Krishna, the word "Hare," which is the vocative form of Harā, refers to Sri Radharani, who is the origin of the spiritual energies.

Obeisances to Lord Rama

rāmāya rāma-bhadrāya rāmacandrāya vedhase
raghunāthāya nāthāya sītāyāḥ pataye namaḥ

Obeisances to Rama, to the auspicious one Ramabhadra, to the moonlike Ramachandra, to the creator (or the learned one), to the lord of the Raghu dynasty Raghunath. He is the protector, and the husband of Sita.

— *Padma Purāṇa* 6.254.5. Nag Publishers. Delhi. 2003. Sanskrit.

Painting by B. K. Mitra. Gita Press. Gorakhpur. 1884-1974

Baby Rama and his mother Kaushalya

Sri Radha is known as Harā because she attracts Krishna's mind. Harā means "attractor." "Hare" is also the vocative form for the word "Hari."

There are three Ramas: Rama, the husband of Sita, Rama (Balaram), the husband of Revati, and Rama (Krishna), the husband of Radha.

— Bhaktisiddhanta Saraswati Thakur. *Amṛta Vāṇī*, 9.34. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004.

The Topmost Example Of Vedic Etiquette

Sri Srimad Gour Govinda Swami Maharaja

Lord Rama is *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He never transgresses *veda-maryādā*, Vedic regulation and etiquette. He is ideal in every sphere. He is the ideal husband, ideal father, ideal son, ideal brother, ideal friend, and ideal king. Lord Ramachandra taught both materially and spiritually. He came to establish the ideal and teach the people in general. In this verse, the words, "*strī-saṅginām gatim*" indicates that the Lord himself showed the condition of a person attached to woman. Lord Ramachandra showed by his own example that a person who is attached to a woman will suffer. If a lusty person is very attached to women, he must definitely suffer. In his purport, Prabhupada has explained both the material side and the spiritual side. Regarding the material side he has written:

According to moral instructions, *gṛhe nārīṁ vivarjayet*: when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Ramachandra when banished by the order of his father.

Attachment to a woman will cause suffering, crying, and hardship. It will definitely put one into trouble. Lord Ramachandra showed that material side. If one takes his wife with him when he leaves home he will suffer. Srila Prabhupada has described that there is no question of independence of women:

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by *rākṣasas* like Ravan.... The conclusion is

Painting by by Sahib Din. Udaipur. 1652

Ravana getting his heads cut off by Lord Ramachandra

that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (*asamakṣam*), for a woman cannot protect herself independently.

Crest Jewel of Wives

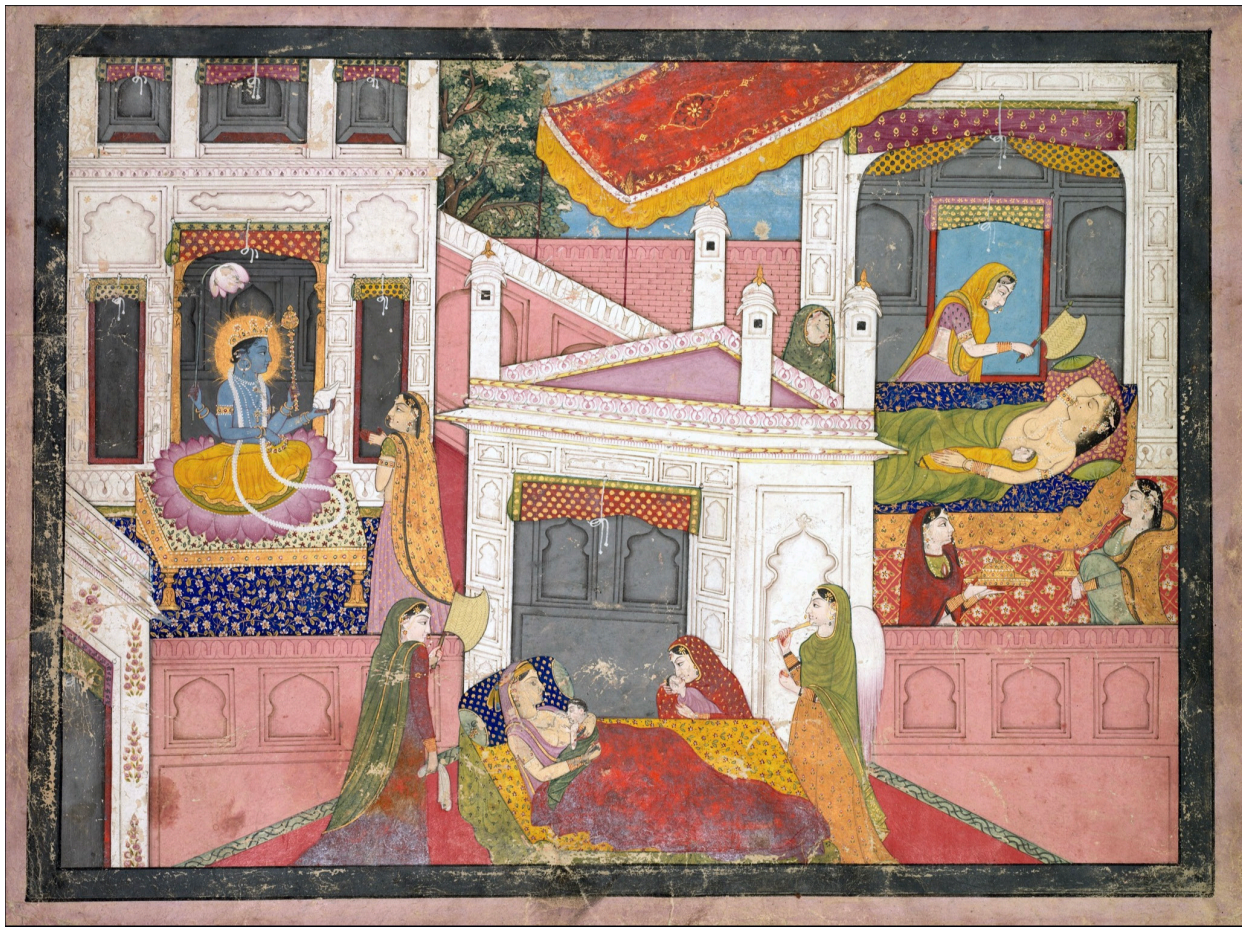
As the ideal man, Lord Rama acted as the ideal husband. The demon Maricha came before Sita and Rama in the form of a golden deer. Lord Rama knew that it was an illusory deer. When Sita asked for that deer, Rama could have told her, but he didn't say anything. Rather, he ran behind the deer to catch it. Thus, he set the example of an ideal husband who fulfils the demands of his wife. When he came back, Sita had been kidnapped by Ravan and Rama could not find her. At that time, Rama cried and cried, "O Sita! O Sita! "In this way, *strī-saṅginām gatim* — the situation of a person attached to a woman was shown by the Lord himself. If one is attached to a woman, he must suffer like that. He must cry. When the wife is kidnapped, one's duty is to rescue her. A fierce battle was fought between Rama and Ravan, and then Rama rescued Sita. He is the ideal husband, *maryādā-puruṣottama*.

One question arises here: Rama's father ordered only Lord Rama to go to the forest. Why did Sita go? As Ramachandra is the ideal husband, similarly, Sita is the ideal wife. She is *satī-śiromaṇi-pati-vratā* — the crest jewel of all devoted, chaste wives. She set the example that a devoted wife always stays with her husband and serves him. When Ramachandra received the order from his father to go to the forest, Sita said, "I will go with you." Rama said, "Why will you go? You have not been ordered. You stay here in Ayodhya. You cannot go. In the forest there are many dangers. The forest paths are not nice roads. They are filled with thorns and pebbles that will hurt your delicate feet. You cannot walk barefoot. You cannot live in the forest." Sita said, "Yes, you have said that I should stay in Ayodhya, but where is Ayodhya? Where there is Rama, there is Ayodhya." Sita was very intelligent. A chaste and devoted wife has pure intelligence that comes from the Lord. "Yes, I will stay in Ayodhya. Where there is Rama, there is Ayodhya, and without Rama there is no Ayodhya. So I will stay with you." So she went to the forest with Rama. And the Lord's *līlā* took place there.

— From *Mathura Meets Vrindavan*. Chapter 9. Gopal Jiu Publications. Bhubaneswar. 2004. From a lecture on Śrīmad Bhāgavatam 9.10.11 given in Bhubaneswar, Odisha, 13 April 1994.

Unknown artist. Vintage Pahari painting.

Lord Ramachandra killed the demon Marichi who had taken the form of a golden deer



Unknown artist. Court of Aniruddh Chand c. 1820–30. Pahari, Kangra.

Birth of Lord Rama and his brothers

The Apppearance of Lord Ramachandra

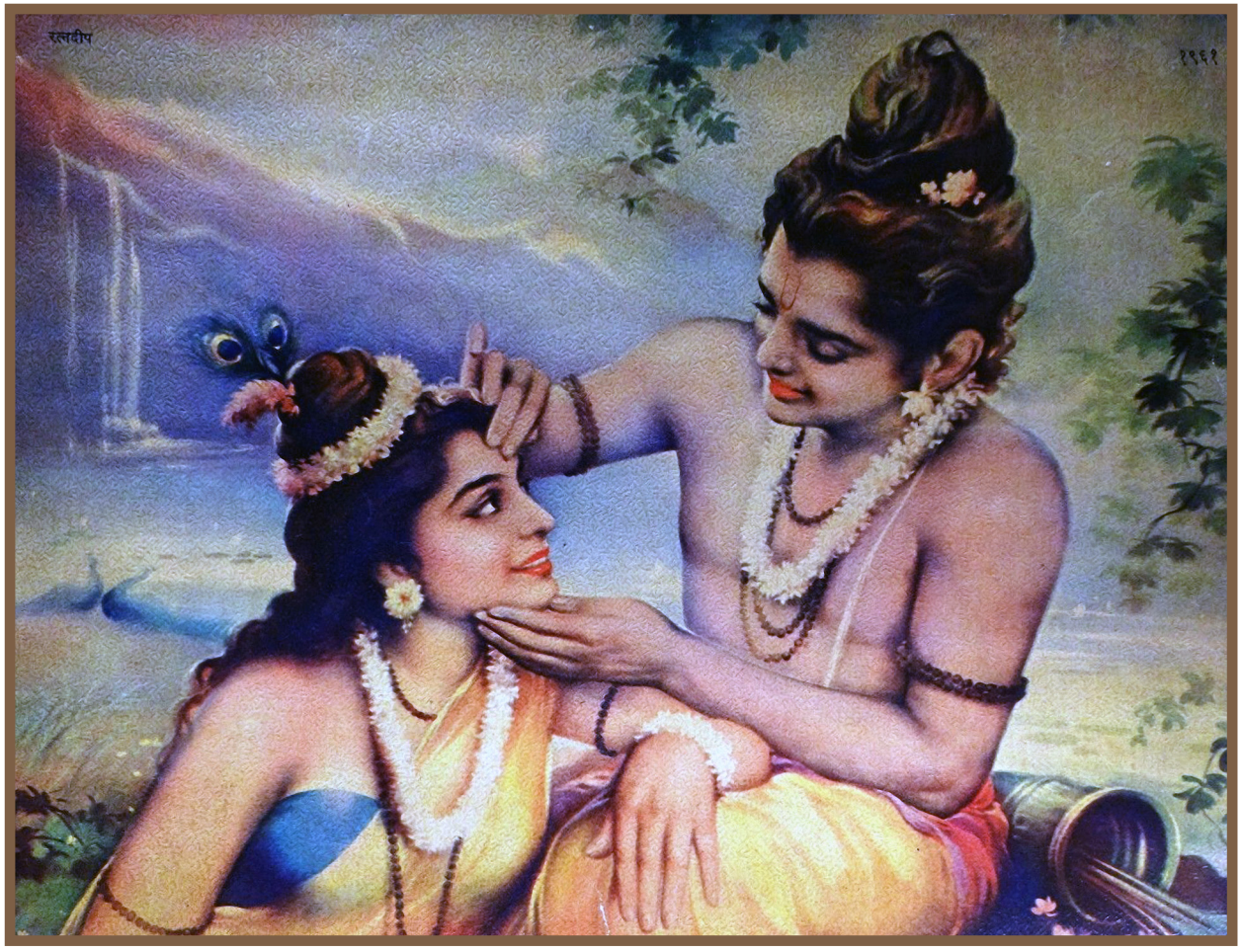
A poetic translation from
Valmiki Rāmāyaṇa, Bāla-Kāṇḍa, chapter 18
By Ralph T. H. Griffith, M. A.

Ralph Thomas Hotchkin Griffith (1826-1906) was a British scholar of Indology who was one of the first foreigners to translate Vedic scriptures into English. For some time he was the principal of the Benares College.

The seasons six in rapid flight
Had circled since that glorious rite.[1]
Eleven months had passed away:
'Twas Chaitra's ninth returning day.
The moon within that mansion shone
Which Aditi looks kindly on.
Raised to their apex in the sky
Five brilliant planets beamed on high.
Shone with the moon, in Cancer's sign.
Brihaspati with light divine.
Kaushalya bore an infant blessed
With heavenly marks of grace impressed;
Rama, the universe's lord,
A prince by all the worlds adored.
New glory Queen Kaushalya won
Reflected from her splendid son.
So Aditi shone more and more,
The mother of the gods, when she
The king of the immortals bore,

Vintage painting. Unknown artist.

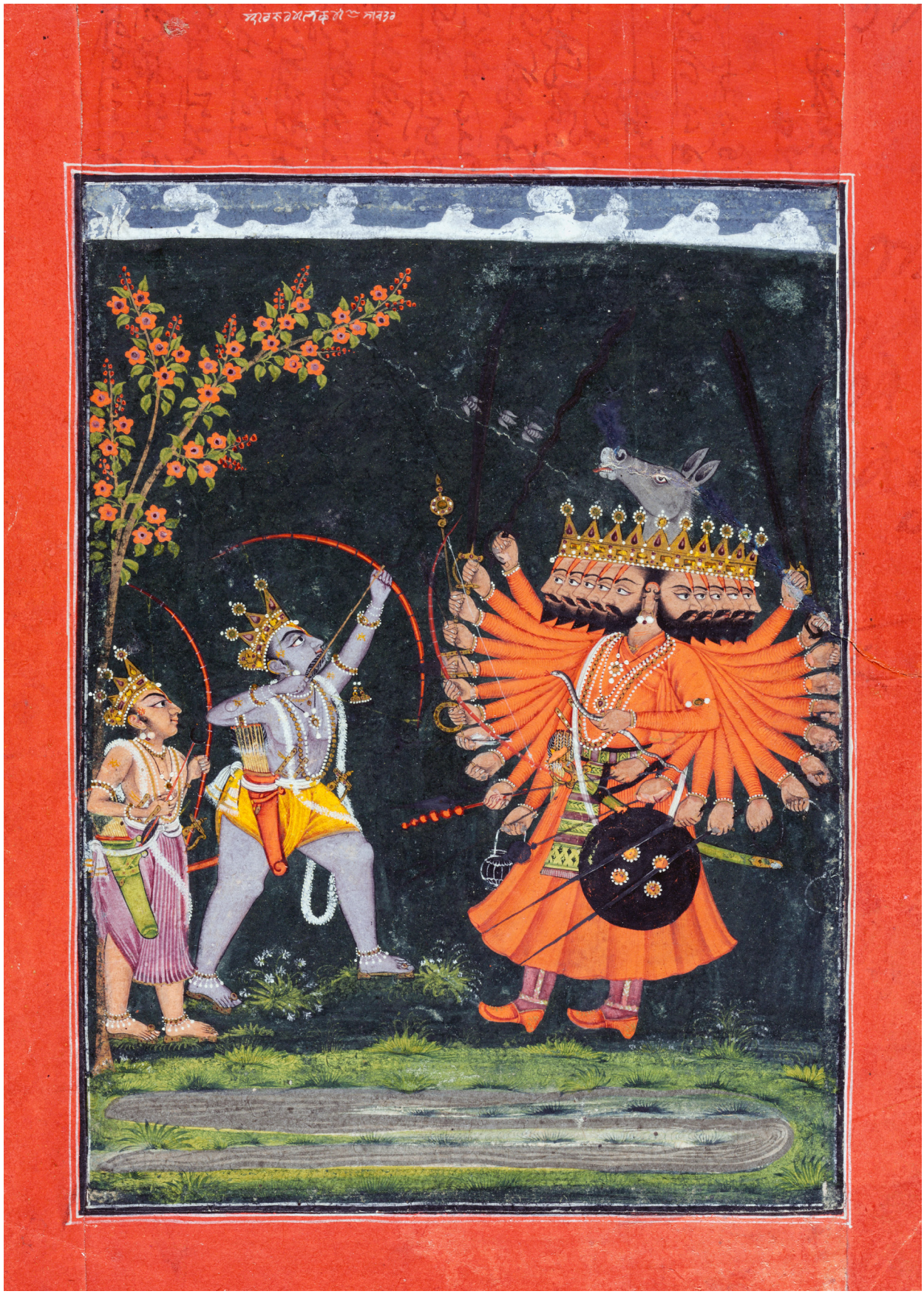
Rama and Lakshman ride on the monkeys



Unknown artist. Vintage lithograph print.

Sita and Rama in the forest

The lotus-eyed, the beauteous boy,
He came fierce Ravan to destroy;
From half of Vishnu's vigor born,
He came to help the world's forlorn.
And Queen Kaikeyi bore a child
Of truest valour, Bharat styled,
With every princely virtue blessed,
One fourth of Vishnu manifest.
Sumitra, too, a noble pair,
Called Lakshman and Shatrughna, bare,
Of high emprise, devoted, true,
Sharers in Vishnu's essence too.
'Neath Pushya's[3] mansion, Mina's[4] sign,
Was Bharat born, of soul benign.
The sun had reached the crab[5] at morn
When Queen Sumitra's babes were born,
What time the moon had gone to make
His nightly dwelling with the snake.[6]
The high-souled monarch's consorts bore
At different times those glorious four,
Like to himself and virtuous, bright
As Proshthapada's[7] four-fold light.
Then danced the nymphs' celestial throng,
The minstrels raised their strain;
The drums of heaven pealed loud and long,
And dowers[8] came down in rain.
Within Ayodhya, blithe and gay,
All kept the joyous holiday.
The spacious square, the ample road
With mimes and dancers overflowed,
And with the voice of music rang
Where minstrels played and singers sang,
And shone, a wonder to behold,
With dazzling show of gems and gold,
Nor did the king his largess spare,
For minstrel, driver, bard, to share;
Much wealth the Brahmins bore away,
And thousands dined that day.
Soon as each babe was twelve days old
'Twas time the naming rite to hold.



Unknown artist. Pahari, Bilaspur. c. 1750

Rama and Lakshman fighting Ravana

Shangri, Mandi, Pahari. Circa 1750 – 1760.

Rama kills Ravana

When Saint Vasishtha, rapt with joy,
Assigned a name to every boy.
Rama, to him the high-souled heir,
Bharat, to him Kaikeyi bare:
Of Queen Sumitra one fair son
Was Lakshman, and Shatrughna one.

— *Rámáyan of Válmiki*, 1874.

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Notes

1 Previous chapters of the *Rāmāyaṇa* describe how Dasarath Maharaja took help from the sage Rishyasringa to perform an *Aśvamedha* sacrifice for the purpose of getting a son.

2 Indra. Kausalya is considered to be an incarnation of Aditi, the mother of Indra.

3 The poet no doubt intended to indicate the vernal equinox as the birthday of Rama. The month of Chaitra (March-April) is the first of the two months assigned to the spring.

4 A fish, the zodiacal sign Pisces.

5 See note 6.

6 "Pushya" is the name of a month, but here it means the eighth mansion. The ninth is called Aslesh, or the snake. It is evident from this that Bharat, though his birth is mentioned before that of the twins, was the youngest of the four brothers and Rama's junior by eleven months.

7 One of the constellations, containing stars in the wing of Pegasus.

8 By saying "dowers" the author seems to mean, "gifts".

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Letters may be edited for clarity and length.

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